

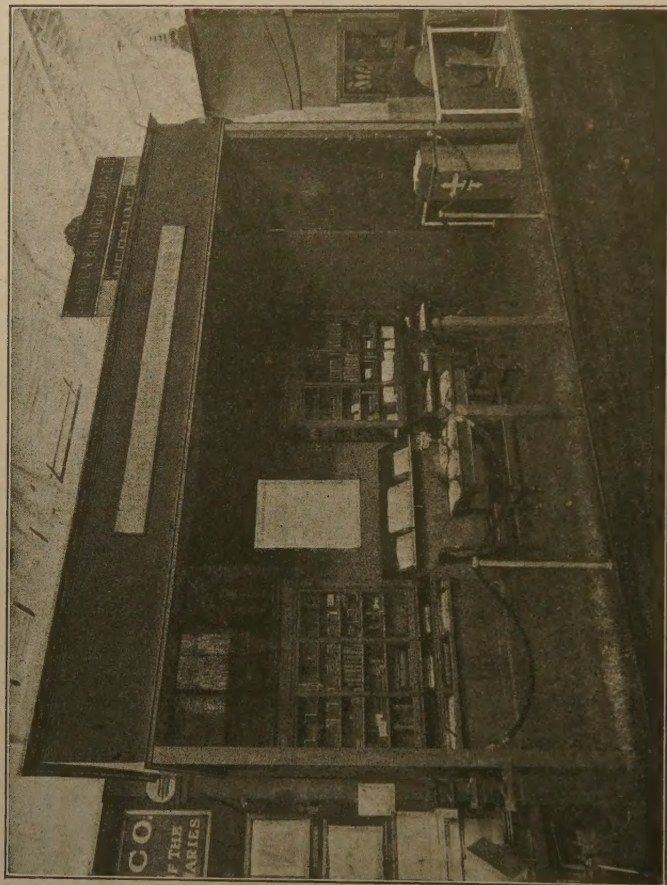
BIBLE SOCIETY RECORD

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THE HEALING OF THE NATIONS

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The Exhibit of the American Bible Society
at Jamestown, Virginia

BIBLE SOCIETY RECORD

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The Going Home of a Veteran

FROM Mr. H. H. K. Jordan, the son-in-law of the Rev. Mr. Milne, and from the Rev. Dr. Charles W. Drees, of the South American Mission of the Methodist Episcopal Church, we have received some of the sad particulars of the sudden death of the Rev. Andrew M. Milne, who for more than a generation served the interests of the American Bible Society and the cause of Christ in the rapidly growing republics of South America.

Mr. Milne entered the British Hospital, Buenos Ayres, on the 23d of July. After a few days' observation the doctors decided that he was suffering from cancer of the liver, and that there was no possible chance of recovery. He began to lose strength gradually and passed away on the morning of the 20th of August. He knew that his end was near, and for some days before his death he talked about his departure as though he were going on one of his periodical journeys.

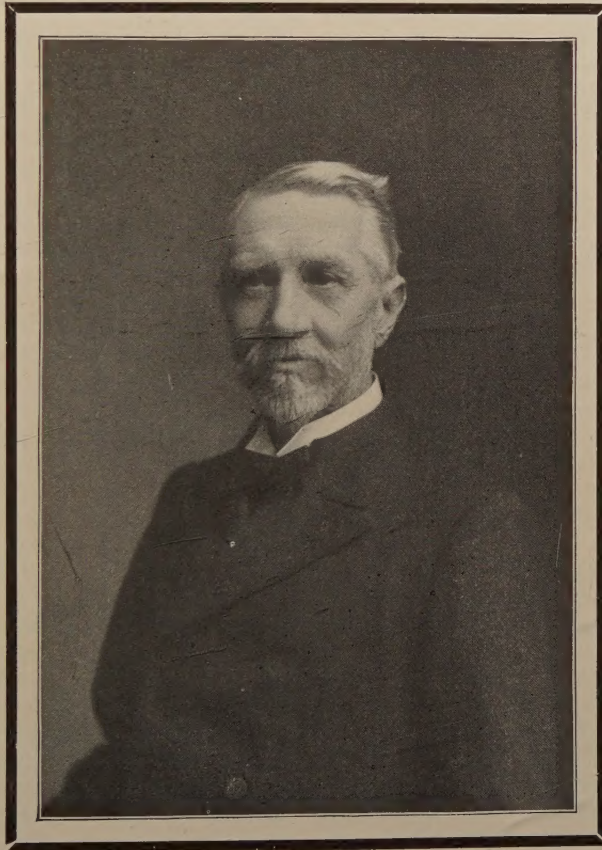
Dr. Drees writes us:

You have received ere this telegraphic information of the decease of our dear friend and brother, the long-time Agent of the Bible

Society in South America, the Rev. Andrew M. Milne.

As you are aware, Brother Milne has not for some years enjoyed vigorous health, having recovered only partially from the severe illness that prostrated him and caused grave fears for his life some five years ago. Great

sorrows have fallen to his lot within the last two and a half years in the death of his beloved wife and a cherished daughter, and while borne with the most complete Christian resignation and even triumph, these griefs doubtless made great demands upon his physical organism. He prosecuted his work with unfaltering devotion to the last, and was planning a visit to Peru for the purpose of setting in order the affairs of that part of his Agency. An attack of influenza, or *la grippe*, confined him to the house for a little time in the early part of our southern winter, but he seemed to have measurably recovered his usual health, though to many of his friends it was



THE REV. ANDREW M. MILNE

evident that his vigor had been greatly impaired.

About a month ago he became ill, and the family having removed to a suburb where medical attendance is somewhat difficult to secure with necessary promptness, he entered the British Hospital on July 23d. The trouble seemed to be a recurrence of his liver com-

plaint, but it apparently yielded to treatment, and within two weeks the physicians gave him hope that he might leave the hospital on a given day. I saw him on that day, but found him not so well, and from that time he gradually sank until the end came at 6.45 a. m., August 20th, his last words, distinctly heard by his daughter, being "Good-night—Amen."

A singularly complete life! He had just entered upon his seventieth year, thus almost reaching the normal limit of human life. He had consecrated himself to God in early manhood during the great revivals ensuing in England upon the awakening that swept over our own country in 1857. He had speedily discovered, or rather heard, the call to service, and never doubted that the providence of God had led him to the work of giving the Word of God to South America. At the time of his conversion, devoted to commercial pursuits, he became active as a lay worker, and soon attracted the attention of a prosperous business man engaged in commercial enterprise in South America. This gentleman was a resident of Buenos Ayres and took Mr. Milne into his employ, with the understanding that he was to go to Buenos Ayres and, while prosecuting his secular work, do such evangelistic work as might be feasible.

His residence in South America dates from 1862. Though a communicant in his own country of the United Presbyterian Church, he found a congenial church home in the Methodist Episcopal Church of Buenos Ayres, then under the pastorate of Dr. William Goodfellow. His devotion and activity greatly impressed Dr. Goodfellow, who was at that time negotiating for the establishment of the work of the American Bible Society in this field, and it was upon his recommendation that Mr. Milne was commissioned as the first Agent of the Society.

For forty-five years has he unwearyingly prosecuted this work. He was the man for the field, his thought ever outrunning the limits of the present operations and taking in the regions beyond. His work as an explorer of the field is without a parallel, so far as my knowledge goes. Again and again has he circumnavigated the continent of South America, touching at every important port. He has traversed its interior in every one of its countries except the Guianas. He became inured to hardship and privation, faced danger with a calm and steady courage, and with a tact borne of his sympathy with his Divine Leader and dependence upon his presence that won his way amongst the hostile and the indifferent. He discovered men, trained them, led them—never sending another whither he himself feared to go. Francis

Penzotti became his assistant, his colleague, his companion, his antitype.

On all the lines these men have traced out, churches of believers have sprung up, except where the churches have failed to retrieve the ground opened and pre-empted by them. Nearly a million copies of the Bible or portions of the Sacred Scriptures have been circulated through the Agency founded and administered by Brother Milne. In the history of evangelization in South America his name will stand forever indelibly engraved upon the records of its beginnings and earliest triumphs.

His work was done! In the last interview I had with him, when he was able to refer to it, he spoke with satisfaction that the state of the records of current administration were as his trust demanded and as your Society would desire. He said, "I have no anxiety." Certain things in which he had been greatly interested he felt had reached a stage of assured accomplishment, so that his direction of them was no longer indispensable. He especially referred to the Quechua version, telling me how great was his pleasure in the action of the Board of Managers that authorized its prosecution.

His interest in his work was profound and overlooked no aspect of it. You know how intense his desire that arrangements be made for the preparation of a Spanish text of the Scriptures that may remove the embarrassment resulting from the multiplicity of texts, the result of partial and unsatisfactory revision. His sympathy with the movement that produced the "Version Moderna" was discriminating yet unflinching, and amidst certain unfavorable influences he held unwaveringly to the conviction that it may be made the basis of a final revision of the text that may produce a Bible which all may agree to adopt and circulate.

He was catholic in spirit and sought to promote harmony and co-operation between the great societies operating in his wide field. Last year, in Rio de Janeiro, he gave much attention to this in consultation with representatives of the British and Foreign Bible Society.

His home life was ideal—a home sanctified by the Word of God and prayer, and fragrant with the sweetest odors of sanctity. His wife preceded him two years and five months in the passage to the better life. Of eight children, but three survive, so that his cup of life was mingled with sorrow, yet a sorrow sanctified by unflinching trust.

It is difficult to write adequately of Brother Milne's religious life. The nearest, briefest expression I find for it is, "He walked with God." He had an intense desire for the salvation of men. It was a revelation to over-

hear him in conversation with those to whom he offered the Word of Life. No Bible, or portion of it, ever passed from his hand to that of another without prayer, and most often there was "the word in season," spoken so fully in the spirit of his Master that it went straight to the heart of the most indifferent.

The full record of his life is written only in heaven, though your Society files must contain much priceless material out of the correspondence of forty-five years.

Pardon me, if I have permitted myself this expression to you out of my precious memory of the first to welcome me twenty years ago to this field, with whom it has been my privilege to travel many thousands of miles in the

work of our common Lord. Together we journeyed from Rio de Janeiro to Montevideo in 1887. A little later we went together to South Brazil. In 1890 we visited Chili, Peru, and Bolivia together, reaching La Paz, where he succeeded in the first formal negotiation for the free admission of the Bible into that country. A serious illness, through which it was my privilege to nurse him, broke up our plan for traversing the country overland to Buenos Ayres. Again last year we had sweet converse in the journey to Brazil.

His tireless, though outworn, feet have taken hold of the immortal life and entered through the gates into the city. May our journey end, for a new beginning, as did his.

...

Translating the Bible into the Language of a Primitive People in West Africa

From the German; Translated and Condensed by Rev. Louis Meyer

MISSIONARY SPIETH, a missionary of the North German Missionary Society, in Togoland, West Africa, delivered a powerful address on translating the Bible into the language of a primitive people in West Africa at the Missionary Conference of Hanseatic towns and Oldenburg in April, 1907. This address, which is published in Prof. Warneck's "Allgemeine Missions-Zeitschrift," July and August, is especially valuable and instructive, because Herr Spieth has been employed by the British and Foreign Bible Society, together with the native teacher, Ludwig Adzaklo, of Togo, since 1904 to translate the Old Testament into the language of the Evhe. This tribe inhabits Togoland, the German colony in West Africa, situated between the Gold Coast Colony and Dahomey, and containing an estimated area of 33,000 square miles. The estimated population of 900,000 are Animist fetish worshipers. We give a condensed and free translation of the Rev. Spieth's address, which deals with three things, *viz.*, work to be accomplished preparatory to the work of translating, difficulties to be overcome in translating, and the significance of the finished translation.

Preparatory Steps

The first of these, and the most important, is a study of the language into which the Scriptures are to be translated. The impression frequently prevails that the languages of these primitive people are so poor that it becomes necessary for the translator of the Bible to borrow expressions from other languages or to manufacture suitable words.

The language of the Evhe, according to the wonderfully complete dictionary and grammar by Missionary Westerman, contains about 20,000 words, so that the language is clearly not too poor in expressions for a translation of the Scriptures. But the translator must remember that the different people always connect concrete ideas with specific expressions.

The Evhe are farmers, hunters, fishers, and merchants. They are well versed in the art of the blacksmith, the weaver, and the potter. They have peculiar ideas concerning the heavens and the heavenly bodies, the earth and the air, and believe in a first cause, which they call Mawu (God). Into the concrete idea connected with every word the translator must inquire before he can use it, and often words must remain unused which at first seem to be most suitable, because they would convey an idea different from that of the Scriptures. Thus, for instance, the first missionaries among the Evhe translated the word miracle with *zidni* or *zidniwowo*, because the native helpers seemed to think that these words conveyed the scriptural idea of a miracle. Careful study of the Evhe language revealed later that *zidni* had special reference to the pretended art of the sorcerer to make himself visible or invisible. Thus the miracles of Jesus, through the use of the word *zidni*, were based upon magic power, and he himself became nothing but a powerful magician in the eyes of the Evhe. Sorcery was thus seemingly sanctioned by the Word of God, and the translator could no longer use the word *zidni*.

Thorough study will also furnish expres-

sions for things and ideas seemingly foreign to the people. The Evhe, for instance, have no collective word for field, tree, fish, trade, idea, and other things. "Enthusiasm" has no equivalent in the Evhe language, but it may be well described as the thing which comes to pass when "fire is put into the body of a man." The Evhe knows of a conscience, but he has never heard of conscientiousness nor of scrupulous conduct; yet a thorough study of the language revealed words which conveyed the right idea. It is surprising, however, how well the expressions of the Evhe concerning God and man could be used by the translator. They had a word for God, who is full of peace, towering above all, and gives the sunshine and the rain. He is good to men, and his punishments are carried out by the god Sogble.

Sacrifices are offered to the gods several times a year, but the common word for sacrifice, *savo*, conveys the idea of unseasoned food being prepared and offered to the gods (the reader will remember that all sacrifices of the Old Testament must be seasoned with salt). Sacrifices are to be offered by priests, who are the mouthpiece of the gods, and through whom alone communion between them and men is possible. Thus the priests represent the gods to the heathen Evhe. When a sacrifice is being offered, the particular god is thought to be present, and to him the priest prays, the word used (*dogbeda*) meaning to send one's voice.

In regard to man, a thorough study of the Evhe language reveals the fact that there are expressions which can be used at once for soul, spirit, heart, conscience. The word soul, *luho-o*, means primarily "the shadow." Observant Evhe sometimes saw two shadows, and they came to the conclusion that man has two souls—a small one for death and a big one for life. The spirit is called breath, and the idea is almost identical with the scriptural idea. The heart, *dzi*, is inside of man and is the seat of the natural life, but also of feeling, anger, love, and joy. It is thought to have eyes and ears and the power of speech. The heart sees and hears everything, and it speaks before and after every evil deed. This speaking of the heart is called *dzitsinya*, which naturally becomes the translator's choice for conscience.

The second preparatory step is what might be called the Christianizing of the language. This is done by the activity of the missionaries in the pulpit, the school, and private meetings. Especially is this done by the spread of Christian literature in the language of the people, of which translations of portions of the Old and New Testament are the most important. Thus Christian expressions

are circulated, become familiar, and are connected with a specific idea. Unsuitable expressions are eliminated by the common sense of the native Christians, and new ones are coined to express common experiences. Thus among the Evhe Christians the kingdom of God became *Mawufiaduhoe* ("God-kingdom"); repentance and conversion became *dzimetotro* ("change of heart"); and faith was expressed by *hose* ("to hear and receive"). Churches were called houses of God or houses of prayer, to make the difference between this place and the house of the gods apparent. Congregations received the name *Kristoha*, to show the difference between them and the heathen assemblies which gathered at certain times and at certain places, either for pleasure or some other purpose. *Kristoha* calls attention to the fact that those who gather come to honor Christ, whose gospel called them out of heathen darkness.

The Difficulties of the Work

The work of translating from the original languages of the Bible, Hebrew and Greek, demands naturally a thorough study of these languages, and grammars, dictionaries, and all kinds of helps are to be searched diligently. At the same time, the translator must familiarize himself with the text that he may discover the equivalents for things unknown among the people into whose language he is to translate the Scriptures.

A literal translation is almost impossible. The true meaning of many Hebrew words remain undiscovered. This becomes manifest if one compares the translations of Leviticus 11, and of Deuteronomy 14, by different men, where the Hebrew word *tanshemeth* is translated "owl," "bat," "swan," and even "chameleon"; while *tachmas* (the owl) is also rendered "cuckoo," "swallow," "gull," and even "ostrich." The plowshare of I. Samuel 13, 20, is also rendered "the scythe." Thus the translator is at liberty to select a word which conveys a certain idea to his future readers.

The difference in geographical conditions also hinders a literal translation. In Palestine plants and animals were found which are utterly unknown to the Evhe. The hart, and the roebuck, and the fallow deer (Deuteronomy 14, 5) are unknown, and animals must be selected which must look like these animals and must part the hoof and chew the cud. Gopher wood (Genesis 6, 14) is likewise unknown, and a tree growing in Togoland, called *adza*, is used by the translator because it is very much like the gopher wood. Of grain the Evhe know only maize, rice, and a few kinds of millet, and these must take the place of wheat, barley, spelt, and others, be-

cause the translator has to do with a primitive people.

A literal translation will lead to frequent and dangerous misunderstandings. Take, for instance, Genesis 20, 14. The Hebrew word for sheep there could be literally translated with *lazi*. But imagine the astonishment of the Evhe reader that Abimelech gave unto Abraham mice, rats, and squirrels (for *lazi* includes those animals), instead of sheep and goats. Or take I. Samuel 20, 1. The first translators translated "seeketh my life" (Hebrew, soul) verbatim. But to the Evhe to seek one's soul means to preserve one's life. Thus just the opposite idea from that of the speaker was conveyed to the Evhe reader.

On the other hand, however, many passages permit a rendering in which the idea and the outward form can be preserved; for instance, John 3, 16, and 16, 33. Even Hebraisms can be preserved in some instances, like "a land flowing with milk and honey."

Frequently, however, a Hebrew word has to be rendered in different ways according to the local meaning (as our English translators have always done). Among these are the word "gate" (Exodus 20, 10, and 32, 26, and Deuteronomy 21, 19). Thus "accursed" in Joshua 6, 17, becomes "destroyed," "devoted" in Leviticus 27, 28, becomes "consecrated," and "devoted" in Leviticus 27, 29, becomes "anathematized" in the Evhe language. Thus Exodus 14, 13, reads, "and see how Jehovah will deliver you to-day"; I. Samuel 14, 65, speaks of Jonathan "who has gained such a victory in Israel"; while in Job 30, 15, the sufferer states, "my happiness is passed away as a cloud." We could quote other passages where one Hebrew word is translated differently, according to its local meaning, in different passages, but enough has been said to show our readers the difficulties of a translator who desires to retain as much as possible the words and thoughts of the original text.

Special attention must be paid by the translator to the peculiar ideas of the people into whose language he translates the Scriptures, that the translation be easily and universally understood and its figures impress themselves upon the reader. Paraphrases of unknown words lead to misunderstandings. The first translator of Matthew 6, 25, into Evhe could find no equivalent for "take no thought," and said "do not plague yourselves for your life, what ye shall eat . . ." This failure of conveying the right idea to the Evhe becomes apparent in verse 38—"Why do you plague yourselves for raiment?" Later careful translators found that the Evhe had a most

suitable expression, *tsi dyimade*, which conveys the idea of a heart remaining in unrest.

The translator must also beware of expressions connected with the religious ideas of the people, except where the religious meaning has been forgotten. In Mark 1, 23, the words "an unclean spirit" were at first translated *gbetsi vo*. This expression led the Evhe back to his heathenish ideas and had to be abandoned. On the other hand, Judges 5, 4, is translated, "the heavens dropped spittle." Originally the words used, *dzinigo ge ta*, referred to the personification of the heavens which are worshiped. Rain is a dropping of spittle by the god of the heavens. But the words *dzinigo ge ta* have lost their religious meaning and describe a certain kind of heavy rain. Thus they may be used safely.

Hebrew figures have to be changed frequently to those familiar to the primitive people. Thus Judges 5, 6, reads in the Evhe language, "the highways were full of grass, and they who traveled upon paths used those leading through the bush." The fact is that unused highways in Togoland speedily are covered with grass, and the paths leading through the bush are the opposite of a beaten path. Or Judges 5, 26, "in a lordly dish" is to be rendered "in a dish suitable for noble people." Or Deuteronomy 32, 10, "in the waste howling wilderness," becomes "in the desert and the wilderness where wild beasts howl"; and it continues, "He laid his hand upon his neck and looked upon him; he was as considerate with him as with a child of his eye." The Hebrew lays his hand in the neck of the conquered enemy (Genesis 49, 8), but the Evhe puts his hand to the throat of his enemy and squeezes it. Joshua, according to the Evhe, goes into a distant country whence none returns. Thus by familiar figures and expressions the reader is attracted to the Word of God.

Significance of the Finished Translation

1. It brings light into the heathen darkness, revealing God, showing man's fallen estate, and pointing to the Saviour.

2. It leads on those who have received some training in the missionary schools and those who have heard the gospel preached and have been impressed by the truth. It answers the questions which arise in the hearts of inquirers.

3. It strengthens native Christians, encourages private study and family worship, and leads to the training of native workers.

4. It enriches and molds the language, as the translation of Luther molded the German language.

5. It is a mighty bulwark against Mohammedanism and all false religions.

A Glimpse of Korea

By Rev. John Fox, D.D.

KOREA, though no longer the Hermit Nation, is not very easy of access even yet. I had planned to go from Peking, via Dalney and Port Arthur, entering Korea thus from the north and going through the peninsula to Fusan at the extreme south. After laborious inquiries, begun weeks before, there seemed no sure prospect of anything except delay and discomfort. It was possible to cross the Yellow Sea from Chefoo or Tientsin to Chemulpo, the port of Seoul, but this, too, was very uncertain. So finally I hastened back from Peking, via Hankow, to Shanghai (1300 or 1400 miles), caught a Japanese steamer, the Yamashiro Maru, to Nagasaki, crossed the western end of Japan to Moji in ten or twelve hours by rail, and embarked on another Japanese steamer, the Iki Maru, for Fusan.

A companion du voyage, who balanced these alternatives with me in Peking, concluded to try the northern route. We started the same day. He was laid up six days in Port Arthur waiting for a steamer, so that I reached Seoul, after my long journey, a day or two ahead of him.

On the Iki Maru I found a fellow-traveler, the Rev. Dr.

Moore, president of the mission of the German Reformed Church in Japan, who, after a quarter of a century in the island empire, was making his first trip to Korea.

Ta-Cho-sen—"the Great Land of Morning Calm"—is the ancient and poetic name of Korea, but by the irony of fate, we landed at Fusan in a veritable tempest of wind and rain, and spent a soppy morning in a half-finished railway station crowded with Japanese. Fusan is a picturesque port, suggestive

of the best scenery on the Maine coast. After a hasty but hearty handshake with Dr. Irwin of the Presbyterian Mission, we found ourselves gliding along on a railroad that seemed strangely familiar, for the rails, the cars, and the locomotive were all American, though the management was Japanese. All day long we gazed on dripping skies, now clearing a little and then settling down to rain again. Great black mountains, with

occasional patches of farm land and thatched villages, picturesque beyond description, and here and there larger towns, kept our eyes ever gazing. Here was another chapter of the Orient, as quaint or more quaint, than China or Siam. What a land of strange, far-off, unique suggestions is this blood-stained Korea—the bridge between China and Japan!

Between showers we ventured off, when the train stopped at a station, and looked with wonder and amusement at the curious native costumes. Not, indeed, that everyone is dressed alike—the coolies, and 'ricksha men, and the poorer sort generally, were clothed simply enough; but the chief impression was



Courtesy Doubleday, Page & Co.

A WOMAN IN CORRECT STREET COSTUME
From "The Passing of Korea"

of men in long white coats, reaching well below the knees, tied tightly across the chest, and of the round-brimmed, stiff black hats tied under the chin with black strings, like an old lady's bonnet. This certainly gives a Korean gentleman a curious appearance, especially when he wears huge stone spectacles. The next day we saw these costumes in their full force in the churches, and there they seemed strangely in place, giving the men an ecclesiastical aspect. An audience, all men, wear-

ing as they did these hats all through the service, and dressed thus in pure white, is a sight to see. The women's coats (as shown

found my way to the church, where western custom has brought them the midweek prayer meeting. When I got to the Presbyterian church, a mile or two from the station, I found a meeting of a thousand or twelve hundred persons just beginning. The Rev. Mr. Hunt at once announced that I would speak to the audience, as I did through an interpreter, announcing again, with my consent, that I would speak twice the next day.

In the blaze of an afternoon sun, it was a goodly sight to behold five hundred women and children throng into the church on Thursday afternoon, many of them having their Bibles fastened in the front of their dresses,



A KOREAN STREET SCENE

in the picture) are usually a vivid green; the children often wear pink and azure.

Night came on and our train still dragged along, reaching Seoul at midnight. I have rarely arrived at a station in the East or gone to one, no matter how late or how early, how hot or how wet the weather, without a missionary to welcome the coming or speed the parting guest, and Mr. Reynolds, of the South Church, was at the Seoul station waiting to tramp with me (for it was too late for anything else), to the house of the Rev. Mr. Bunker, of the American Methodist Mission. Here I was hospitably entertained during most of my stay in Seoul, passing only the last night with the Rev. Mr. Hall, of the Presbyterian Mission. On Sunday morning it was a stirring experience to sit in the Methodist church and hear a heart-searching sermon by the venerable Bishop Foss, which had manifest power with the audience of something like one thousand or twelve hundred men and women, separated, according to the Korean custom, by a curtain from each other. Fifteen Korean men arose to say that they had begun to follow Christ.

The feature of the situation, at present of burning interest, is the extraordinary manifestation of spiritual power in many places, especially in Pyeng Yang, once the northern capital of Korea. It was my privilege to make a flying journey to this town, famous in the history of the wars of Korea—more than famous in the history of the wars of the Lord now being waged. I arrived on a Wednesday evening, at about seven o'clock, and

and all of them eager to hear, as I spoke to them through the interpreting of Mrs. Baird, of the Presbyterian Mission. At night a thousand men sat on their mats on the floor—there are no pews or chairs in a Korean church—and listened eagerly again to the message, Dr. Baird interpreting this time.

The missionaries told me the wonderful story of meetings lasting until midnight and later, when the Spirit came to Pyeng Yang, and when missionary and convert, gentle and simple, all classes and conditions, were broken with unwonted and overpowering conviction of sin and a deep and tender penitence that has made the present year an *annus mirabilis* in the history of Christianity in Korea.

I returned next day two hundred miles to Seoul. I cannot stop to tell of its streets filled with a throng of the white-robed and black-hatted, and, yet more astonishing, the three-bushel-basket-hatted; and the women in their gay green coats; the soldiers, Japanese and Korean; the palace guarded in front by gigantic stone fire-dogs, with its lovely gardens, its lotus pond, and alas! its greswome memories of the queen murdered in her own palace at night, and the frightened king fleeing to the foreign consulate for protection only twelve years ago. Mr. Ritson, of the British and Foreign Bible Society, and I agreed that we had seen no city more picturesque than Seoul, with its girdle of jagged mountains in the near distance.

I found time to spend an evening with Mr. Miller going over accounts in the Bible

House, and then flew back to Fusan for Sunday preaching and speaking, as much as I had time and strength for, until at last the Iki Maru again carried me to Moji, and we boarded, with much difficulty, yet another Japanese steamer, the Suniki Maru, bound from Yokohama for Europe, which set me down at Shanghai after just two weeks' absence and just in time for the Shanghai Conference.

In the afternoon I preached, through an interpreter, first at the Presbyterian Mission, then in English to all the missionaries, and briefly in the evening to yet another Korean congregation. It will be impossible to recite in particular the thronging engagements and meetings which followed during the next week in Seoul, Pyeng Yang, and Fusan. They carried me from school to school, church to church, and mission to mission, until I had no strength left. Who could help preaching in Korea? The Koreans love to preach and love to be preached to. One of them, as I was informed by his missionary superintendent, preached for six hours to willing listeners.

My special business in Korea was, however, not preaching or visiting missionaries, but to attend the regular meeting of the "Bible Committee of Korea," composed of the representatives of the various denominations. This important organization has at present executive oversight and direction of the translation of the Scriptures, which is not yet completed, and also of their publishing and circulation. Through this committee the three Bible Societies do their work. This session of the committee was held at the Bible House and lasted nine hours, dealing with the problems affecting the three Bible Societies—British, Scottish, and American. These are jointly and efficiently represented by Mr. Hugh Miller as their Agent, and through him they are all kept in constant touch with the missionary body.

Korea is not only unique in history, and tradition, and political relationship, but in the extraordinary successes of Protestant Christianity. Dr. Elliott Griffiths has told the tale, an almost incredible one, of the struggle of the Roman Catholic Church to establish itself

in Korea, beginning in 1791. It is a story marked by the ineradicable characteristics which have ever distinguished the Roman propaganda. Organized Protestant missions were begun twenty-five years ago, but they were anticipated fifty years before that by Charles Gutzlaff, who dared to land on an island near the mainland for a short season. There were others ready to cross the border from Manchuria when the way was opened. The Methodists led the van in 1883, the Presbyterians (1884) were very little behind. Bishop Foss, sitting with me in the pulpit at Seoul, told me the story of the first baptism which, perforce, must needs be done in secret twenty-one years before. Now the church membership is counted by tens of thousands. One mission officially estimates the conver-



THE OLD HOME OF THE UNITED STATES LEGATION AT SEOUL, KOREA

sions this year at 30,000, in all denominations, and it may be larger.

The relation of the Bible work to this progress is unmistakable. It is a chief factor in bringing it about, and at the same time such progress necessitates extraordinary effort and expenditure. In Bible work there are difficulties of adjustment here which cannot be touched on, nor can I enter upon the new and interesting chapter in the history of Bible translation which the Korean version affords. The missionaries have been laboring to complete and perfect their translations, and the three Bible Societies are conjoined to aid them. The great majority of them are Americans, and so, of course, the American Bible Society may feel at home.

Distributing Bibles in Central Turkey

THE following illuminating *resume* of Bible work in connection with the Central Turkey Mission of the American Board, will impress our readers with the power of the Bible to bless and comfort those to whom it is brought. Surely it is a cup of cold water in a thirsty land.

The most interesting and significant feature of the work of distributing Bibles in the Central Turkey Mission at this time is the increased circulation among non-Christian peoples. We of this station are convinced that the spirit of God is moving among these peoples, and that the time has come for much more aggressive work, especially in the line of Bible distribution. The chief agencies for the extension of a knowledge of the Bible, and especially of the New Testament, at first hand, are, first, the colporteurs; second, private individuals, both American and native, who are taking an active interest in this work; and third, large circles made up of the members of the non-Christian communities, who meet regularly for systematic study of the Word.

As to the first-mentioned agency, there is a great difference in colporteurs. Some of these, while faithful and conscientious in the performance of their duty as they see it, have nevertheless not awakened to the possibilities of the situation. That this is not always the case is indicated by the letter of one of our colporteurs who speaks of a large circle of Jews in Aleppo that meets regularly for Bible, and especially Gospel study; who mentions a change of attitude toward himself on the part of the large and worldly Greek population of Antioch, in that they treat him now with respect and even show some desire to buy and read the Bible, whereas formerly he met only scorn and abuse when he reached that city in the course of his tours. He tells an interesting incident of a dirty and drunken Arab to whom he sold a copy of the Psalms. This man confessed his weariness of the life he was leading, and after taking some reading lessons of the colporteur his life became completely changed. We also know of a colporteur, not in this mission, but on the borders of it, who has been imprisoned three times because of his persistent work in the villages. Our own colporteur in Aintab reports the sale during the year of 379 Bibles, 708 Testaments, and 188 other parts of the Bible—in all 1,275 volumes.

Under the second agency mentioned perhaps the workers in the hospital have the largest opportunity, because they have so varied an audience in the clinic services or in the hospital wards during evening prayers or Sunday services. They report a greater desire on the part of Moslem patients to obtain copies of the New Testament. One man who had been promised a Testament followed one of the doctors in the market to ask for it. An officer became so interested in our hymns that he copied some of them in Osmanli. A poor Armenian woman who had to lose her foot and who was in the ward for months, left rejoicing because she had learned to read and had become the owner of a Testament.

Not by Hundreds but by Thousands

But this agency is by no means confined to doctors and nurses. Mr. — has disposed of fifty-six copies of the New Testament to non-Christians this spring. A shelf full of them was emptied in one week. He has ordered fifty copies and expects to order two hundred in the fall. He is convinced that the time has come when New Testaments could be distributed, not by the tens nor by the hundreds, but by the thousands among these people. In several of the villages the *khojas* (teachers) gladly welcomed the Bible. These men feel very much isolated and are glad of a new, intellectual stimulus.

But aside from this, there is certainly a growing interest in the New Testament story for itself. The member of our station previously mentioned says that in all this work he has not met with a single case of hostility, and he is sure that anywhere in this region the Gospel will meet with a hundred per cent of welcome.

The missionaries are not the only ones who take an interest in this work. Some of the Armenian Christians are thoroughly aroused upon the subject, and give much of their time to work along these lines. An Armenian in the hospital spent most of his time during recovery in learning Turkish. The doctor finally asked him why, when he could already read the Bible in Armenian. His reply was that he often went to the villages near his home, and he wanted to read the Gospel to the people there.

The son of an Armenian priest is thoroughly evangelical in his convictions, and had an interesting story to tell of four Gospels which

he had put in the hands of Moslems. One was the headman of his village, and like most men occupying this position, he could read. He reported to this young man that during an entire winter he had gathered the men of his village at his house each evening, where they had spent their time in reading, listening to, and discussing the gospel story, instead of in idle gossip as formerly. One went to a Kurdish village where it was read, one to a barber in a large town who read it himself, then to his mother and sisters, and one was given to a Kurdish *vaiz* (a sort of priest who goes among the villages something like a circuit preacher).

Groups of Bible Students

Perhaps the most interesting and significant of all these agencies are the groups of Bible students who, we know, meet voluntarily and regularly for systematic Bible study, especially of the New Testament. Some of these are very large, numbering from eighty to a hundred or even more, while others consist of no more than a dozen. We know of one large group who have confessed their belief to fellow-Christians, calling them brothers, and saying that they know the facts must come out in time. These groups are not in one, but in several cities. I have mentioned in another paragraph one such group of Jews in Aleppo, and our mission president was called three or four times last winter to address a group of Jews on the Messianic prophecies.

Mr. — was addressing a group in another city a short time ago, and after he had finished an intelligent young Kurd, who is a very good reader, stepped up to him and began to talk of his interest in this book. Mr. — asked him if he had a Testament. "Yes," he said, "I have six." "Six? What do you want of six?" "Well, at first I bought one and was so interested that I bought another, wishing to compare the two copies and to see if they were really alike. Then I bought another and another for the same purpose, until I have six. Now we have plenty of use for them, for my neighbors come in, and one of us reads while the others look up the cross references." "Do you need more then?" asked Mr. —. "If we do, we know how to get them," was the answer.

But some who are eager to read the New Testament are not able to procure it so easily. Mr. — recently disposed of a copy, and was surprised to see the man to whom it was given come back within a very short time for another. The man said that a guest from farther north was visiting him, and when the guest saw this book he said: "Now you

must give that book to me. I have been trying for months to get one, but without success. You live where you can get one easily."

In Marash there is a group of about fifty Catholics who are earnestly studying the Protestant Bible. Their priest is very much opposed to this, but when he remonstrates they always answer, "Give us a Catholic Bible and we will study that, but we will study the Bible." The version commonly used by Roman Catholics has never been translated into Turkish.

Just before I left the city for the summer, Dr. — told me that the Syrian pastor from a neighboring city had spoken in the regular Sunday evening service in the hospital ward. It seemed as though he was inspired, so simply and vividly did he present the truth; and when he had finished there was a chorus of "That's true! that's true!" from Christians and non-Christians alike all over the ward.

Yesterday at the conference of Armenian churches the Bible woman from Alabash had an interesting story to tell. Her ribs were broken by the Gregorian priest and she was brought before the government five times, for the work in Alabash is a new one and has many enemies among the Gregorians. She was brought once to Zeitoun and once to Marash under the care of a Turkish soldier. She is a fine looking woman and her eyes flashed as she said, "I told the officer they might bring me before him a hundred times, but I will read the Bible to the villagers if God wants me to"; upon which the officer answered that she was right, and as for him, he wanted the Bible to be read in the villages. So this "mother in Israel" is still continuing her work.

John's Gospel

The Gospel has a great advantage over the Koran in reaching the understanding and the hearts of the common people, because of its simple style and language, while the Koran is, as one Turk expressed it, a closed book to the majority (*kapanmush beer ketab der*). It is interesting to note the parts of the Bible most helpful to these new Bible students. It might be supposed that the Gospels of Matthew and Mark, with their vivid narrative and their full accounts of the miracles, so strong in their appeal to untaught minds and credence, would be most effective, but on the contrary in nearly every case these people say that they get the deepest truth, the most help and inspiration from John's Gospel, of all the Gospels most unlike to their own holy book, both in style and content.

The sermon on the mount, which presents

so sharp a contrast to their own view of righteousness, is found to be full of good material for addressing a Moslem audience, because the very sharpness of the contrast challenges their attention and stimulates thought. The tenth chapter of John is always a good one to use among the mountain people, whose chief business is sheep-raising. A missionary was once reading this chapter to a company of Kurdish shepherds, who listened with the keenest attention. Afterward an old Kurd said, "Why, I didn't know that the Holy Gospel was a sheep-book!"

In conclusion, we feel that the time has come for pushing this work of distributing Bibles among the non-Christian peoples of this country, and that we shall be held accountable if we fail to do so. Therefore, we would ask that a special appropriation be granted for this work. We know and heartily approve the principle of the Society that Bibles shall be sold and not given away, even when the full price cannot be paid, but money is needed to supply the cost of those books, bought by people who can pay only a little. Moreover, there are cases in which exceptions must be made to the rule; for instance, when a missionary or other Christian worker is traveling and has been generously entertained by Moslem hosts, he may often give a copy of the Bible or New Testament as a present to his host, and find a cordial welcome for it; but to ask his host to pay for it would offend Eastern ideas so strongly that the man would get an unfavorable idea of Christianity of which he could never rid himself. Furthermore, there is a work waiting to be opened up among the large Arabic-speaking population in the region immediately south of us. Here are half a million people and almost no Christian work among them. The Bibles would have to be sent from Beirut, but there would be need of someone to distribute them and also of someone to control the work.

In order to give a thorough understanding of the situation, it must be said that Mohammedans have always had a great respect for education, and neither Jews nor Christians, whom they call "people of the book," are despised by them, as ignorant heathens are despised.

For a long time Moslems have been buying Bibles and reading them with interest,

and we have no doubt that the awakening interest in the New Testament as the exponent of a religion which is beginning to be better appreciated, is the result of this. For many years a sense of the spiritual significance of the Book has been deepening among them. Now it seems as though they must be made better acquainted with this spiritual meaning, or they will become clever materialists, thoroughly up-to-date with regard to European science, inventions, and politics, but with no concern for the Europeans' God or for any other.

Apart from the main subject of this letter, but exceedingly interesting and encouraging in itself, is a new translation of the Gospel of Mark in the language or dialect of Zeitoon. The people of this city speak a very corrupt mixture of Armenian and Turkish, and the older, or more illiterate people, are unable to understand either language in its pure form. Some of the young men of Zeitoon, who have a strong evangelical spirit, became very much distressed because these people have no Bible which they can read understandingly. Accordingly, five or six of these young men and their pastor set to work to make a translation of Mark's Gospel in Zeitoon dialect. They met evenings for work, one young man using an ancient Armenian Testament, another using one in modern Armenian, another one in Turkish, while the pastor used his Greek Testament. The translation is completed and seems fairly well done, and now the question of publication arises.

The young men estimate that it would reach about 30,000 people in Zeitoon and its neighboring villages, who are now shut off from reading the Bible. It has been suggested that this translation might be used also in Hadjin, where the dialect is not very dissimilar. Probably a large proportion of these people would be unable to read at all, but the idea of the young men is to read it aloud to those who wish to hear, and also to afford an opportunity to many to learn to read the Bible without having to learn a new language.

It is a question whether it is wise to print even a small edition of the translation in a dialect which is corrupt at best and is destined soon to disappear, but at any rate it was a zealous and enterprising effort.

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It gives us pleasure to make mention of a Day of Prayer for India, which has been called for December 1, 1907. Among the items for which prayer is requested is the following: "That the millions of Indians

who have not yet heard the gospel may be speedily evangelized, and that during the coming year there may be such an ingathering of souls to Christ as has never been before."

Editorial Notes

THE General Conference of the Protestant Episcopal Church has just closed its session in Richmond, Va., after three weeks of continuous and fruitful labor. It was in many ways a notable assembly, as described both in the secular and religious newspapers, the visit of the Bishop of London giving added distinction to a body of clergy and laymen which, in itself, commands the highest respect not only of its own congregation but all other religious bodies. On October 12th the whole convention visited the Jamestown Island, holding services there on the site where the Rev. Robert Hunt said the first services of the Church in America.

Among other items of business, the convention by vote invited the Rev. Dr. John Fox, Secretary of the American Bible Society, to speak in its behalf at the close of one of the missionary sessions of the convention, and in pursuance of this the following resolution was presented, and very heartily adopted, in the House of Bishops, as we have been duly informed by the Right Rev. Daniel S. Tuttle, D.D., LL.D., the Presiding Bishop of the House of Bishops:

"The American Bible Society has been used of God in giving to the Chinese Church the two versions in Mandarin and in Wenli, the results of the heroic toil of Bishop Schereschewsky. It has published the New Testament also in the languages needed by our North American Indians. At the present time, in conjunction with the British and Foreign Bible Society, it is carrying forward, at a cost of many thousands of dollars, a revised translation of the Portuguese Scriptures for use in Brazil. These instances of its wide usefulness, both at home and abroad, constitute a valid plea for our sympathy and our prayers, and make it a proper subject for the benevolence of all who love God's Holy Word.

"*Resolved*, That the House of Bishops commends anew to the generous consideration of all the congregations of this Church the service rendered for more than ninety years by this historic Society."

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THE National Council of Congregational Churches, which meets once in three years, held its meeting this year in Cleveland, O., October 8th to 17th. It brought together between 600 and 700 delegates from all parts of the United States. The benevolent societies sustained by Congregationalists all

held their annual meetings in connection with this meeting of the National Council. The effect was to give to the whole series of meetings a character of evangelistic purpose which left upon the minds of those present the enthusiasm of action and an expectancy of great things.

The question of greatest general interest before the National Council concerned the development of a more efficient ministry in the denomination. Next in importance to this question was that of organic union with the United Brethren and the Methodist Protestant Church. Steps were taken for further conference respecting the basis of union of the three denominations.

The National Council unanimously adopted the following resolution concerning the American Bible Society:

Whereas, There is a vital relation between circulation of the Bible and the success of evangelistic effort in all its forms; and

Whereas, The American Bible Society, in carrying out its aim of increasing the circulation of the Bible throughout the world, renders important services to our churches in their missionary and Sunday-school enterprises, both in the United States and in foreign lands;

Voted, That we recommend to Congregational churches that they acquaint their people with the work of the American Bible Society, and that they include, where practicable, an annual contribution for that work in their scheme of systematic church benevolence.

The missionary societies of the denomination had uniformly progress to report, and in each case resolved upon greater efforts in their respective fields. Altogether the meetings of the Council were full of uplift and stirred deep yearnings to help on the progress of the Kingdom.

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THE *American Messenger*, in its issue for October, makes a very interesting announcement of a new department which is to set forth the progress of the Kingdom at home and abroad and give a world-wide outlook upon the Christian activities of the present age. This department is to be in charge of the Rev. Henry Otis Dwight, LL.D., our Recording Secretary. A very good likeness of Dr. Dwight accompanies this forecast of the future of this interesting magazine.

WE have the pleasure of illustrating these pages of interesting information from all parts of our field with two photographs recently taken in connection with the Agency for the Colored People of the South, the earliest of our recently established domestic Agencies. In one of these pictures Dr. Wragg is seen at



DR. WRAGG PACKING SHIPMENT TO COLPORTEURS

work at his desk attending to the correspondence which reaches him from all parts of his territory. In the other picture he is busy packing the boxes of Bibles from the shelves in his depository to supply the needs of his colporteurs. His report for the month of September last shows six colporteurs at work besides the Agent, with a total circulation of 1,845 volumes. In one of his recent communications Dr. Wragg writes, "I have been very busy all summer, preaching every Sunday in the interests of the work, and visiting different district conferences during the week speaking for this great cause."

THE Rev. Mr. Penzotti, the Agent of the American Bible Society for Central America, under special authority of the Board of Managers, has been visiting Colombia, Central America. He reports a most encouraging reception. We hope before very long to give our readers a brief *resume* of his journey and of the progress of his work in Panama.

THE Rev. Dr. Marcellus Bowen, the Society's Agent in the Levant, started on the

17th of October for a long journey, visiting Adana, Tarsus, Marash, Aintab, Aleppo, Beirut, and other points in Syria, Jaffa, and Jerusalem. He will then go to Egypt and the Soudan, visiting on the way six of our Asia Minor colporteurs, besides many of the missionaries as well as the colporteurs and missionaries in Egypt and the Soudan.

This is only one of his regular journeys, and gives some idea of the regions for which he has oversight and responsibility, all within the field of the Levant Agency.

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WE have inadvertently misled our readers in one particular in what was said in the September RECORD as to the New York Bible Society. The fact is not quite as there stated, that the American Bible Society receives *all* contributions intended for the use of its New York auxiliary.

All gifts intended for the special use of the New York Bible Society should be sent to its Treasurer, and, of course, all wills intended for its specific work should be drawn in its



DR. WRAGG IN HIS OFFICE

name. This correction we are glad to make, and to emphasize anew the value and necessity of the work done, and well done, by the New York Society. It needs not only the amount which is annually paid to it by us by virtue of the special agreement between the two Societies, but a much larger sum. In order that we may be able to make our fixed appropriation, the New York Bible Society,

by the same agreement, concedes to us "the exclusive right and privilege of making appeals through the churches and congregations of Manhattan and the Bronx." To these churches we look not only for gifts for this purpose but for the larger work committed to us.

Let it be understood, therefore, that those who wish to give especially and exclusively to the work in New York should send their money directly to the Treasurer of the New York Society.

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WE again present in this column our *resume* of gifts from auxiliaries, legacies, church collections, and individuals for the month of September and the six months including April and September, both for the year 1907 and in comparison with the year 1906.

	September, 1906.	September, 1907.
Gifts from Auxiliaries	\$390 38	\$185 00
Legacies	10,498 39	1,072 52
Church Collections.....	4,034 83	4,825 66
Gifts from Individuals.....	2,380 06	2,072 70
	\$17,303 66	\$8,155 88

	April 1, 1906, to Sept. 30, 1906.	April 1, 1907, to Sept. 30, 1907.
Gifts from Auxiliaries.....	\$6,233 17	\$5,514 33
Legacies	78,137 77	34,556 45
Church Collections.....	21,929 94	22,156 17
Gifts from Individuals	11,901 68	15,014 90
	\$118,202 56	\$77,241 85

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THE many friends of Mr. John S. McLean, one of the Board of Managers of the American Bible Society, will be glad to know that he has passed a pleasant and comfortable summer at his home in Tarrytown, N. Y.

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IN the Philippines translation and revision work is going forward in Ilokano, Cebuan, and other dialects, and new work is to be soon commenced in the way of translation into the dialect of the Island of Samar, which is one of the Visayan group.

The distribution of little, cheap portions, however, which was a necessary part of the early work of the Agency, is passing away, and our distribution of the Scriptures now is of more permanently bound books.

Mr. McLaughlin is having great success in the circulation of the Scriptures in connection with illustrated stereopticon addresses. Great crowds have gathered in the different villages and communities where he and his workers have been, and so far in every case the movement seems to meet with great success.

The report for the one-half year ending June 30th shows a circulation of over 30,000 Bibles, Testaments, and Scripture portions, with seven persons employed in Bible distribution.

BIBLE SOCIETY RECORD

New York, November, 1907

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers of the American Bible Society was held at the Bible House Thursday, October 3, 1907, Theophilus A. Brouwer, Vice-President, in the chair.

Bishop Andrews read a portion of the nineteenth Psalm and offered prayer.

The resolution of the Shanghai Centenary Conference was communicated to the Managers, expressing the gratitude of the missions and churches in China to the American Bible Society, together with its sister societies, for the generous help they have given in carrying out the programme of translation; and in view of the request of the conference that each Society appoint a member of the Executive Committee on Bible Revision in China, the Rev. Dr. Hykes was officially authorized to act in this capacity.

Progress in the revision of the Zulu version of the Bible was communicated to the Board, and the grant toward the expenses of this revision was renewed.

A tentative translation of the four Gospels in the dialect of Samar, Philippine Islands, was authorized.

It was voted to reduce annually during the next five years, in the sum of \$10,000 or twenty per cent, the amount of \$50,000 which appears among the assets of the Society as the value of electrotype plates.

Steps were taken forwarding the organization of the proposed Pacific Agency.

The Board of Managers formally voted its thanks to Wm. H. Harris, Esq., Chairman of the Committee on Legacies, for the extensive and valuable legal services which he has rendered to the Society.

It was resolved that the Managers be invited to attend one-half hour before the usual time on the occasion of the November meeting of the Board in order to receive an informal report from Secretary Fox of his visit to the fields of the Society in Asia.

Fifty-seven grants of Scriptures, valued at

\$568.84, were reported to the Board as made in the domestic field during September.

The Secretaries reported the following consignments to Foreign Agencies during the month of September under previous appropriations:

To Brazil Agency, 1,000 volumes, value \$215.84; to Central America Agency, 1,395 volumes, value \$520.53; to Levant Agency, 2 volumes, value \$1.06; to Mexico Agency, 260 volumes, value \$91.32. Total, 2,657 volumes, value \$828.75.

The issues from the Bible House during the month of September were 62,519 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order payable to William

Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Directors

Rev. James M. King, D.D., LL.D., Philadelphia, Pa.
Prof. Wilbur O. Atwater, Middletown, Conn.

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Deceased Members

Rev. William P. Bodine, D.D., Philadelphia, Pa.
Rev. James H. Taylor, D.D., Clinton, N. Y.
Rev. J. Thompson Osler, West Milford, N. J.
Laura G. Sanford, Erie, Pa.
James J. Reeves, Bridgeton, N. J.
James Hood, Sparta, Ill.

Summary of Annual Reports Received in September, 1907, from 2 Auxiliaries

Receipts from sales in twelve months.....	\$77 27
Receipts from collections and donations.....	11 56
Paid American Bible Society on book account.....	67 32
Paid American Bible Society on donation account.....	10 00
Expended on their own fields.....	10 39
Value of books donated.....	6 35
Value of stock on hand at date.....	161 39
Destitute families supplied.....	4
Sunday-school children supplied.....	8

RECEIPTS IN SEPTEMBER, 1907

LEGACIES

Copeland, Susanna, late of Loudoun Co., Va.....	\$997 52
Ford, C. L., late of Ann Arbor, Mich.....	75 00
	\$1,072 52

LEGACIES AND GIFTS AS TRUSTS

Hills, Sarah B., Gift.....	\$5,000 00
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GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend (for Chinese).....	\$0 50
A Friend in Canada.....	10 00
A Friend, Lexington, Ky.....	100 00
A Friend, Omaha, Neb.....	50
A Friend, Omaha, Neb.....	50
A Friend, Stanton, Ia.....	17
Anonymous.....	1 00
Anonymous, Ensley, Ala.....	1 00
Anonymous (for foreign fields).....	1 00
Anonymous (for foreign fields).....	1 00
Baird, Wm., Omaha, Neb.....	5 00
Billings, G. F., Ashland, Ore.....	1 00
Blanchard, Nathan W., Santa Paula, Cal.....	100 00
Boardman, Mrs. A. M., Chicago, Ill.....	1 00
Bradley, Miss M. H., New Haven, Conn.....	5 00
Burgin, Mrs. Ella M., Spencer, Ia.....	10 00
Cash, Omaha, Neb.....	1 00
Chambers, Maggie, Ennis, Tex.....	1 50
Clark, Mrs. J. W., Zanesville, O.....	9 00
Cole, David, Omaha, Neb.....	5 00
Contributions through Brazil Agency.....	38 53
Creighton, Mrs. J. A., Ennis, Tex.....	1 00
Cutter, Mrs. Ralph Ladd, West-hampton Beach, N. Y.....	100 00
Dox, Alice W., Baden Baden, Germany.....	5 00
Eells, D. B., Payson, Ill.....	5 00

Ely, Mrs. J. C., Morgantown, W. Va.....	\$1 00
Ferguson, Mrs. Catherine, Clifton Springs, N. Y.....	50
Flack, J. F., Omaha, Neb.....	5 00
Foote, C. C., Hammond, La.....	5 00
Gilmore, the Misses, New York	100 00
Gould, Helen M., New York.....	1,000 00
Huffman, Rev. C. N., Union Church, Mich.....	10 00
Gross, Chas. A., Omaha, Neb.....	5 00
Hawkins, Mrs. Mary E. C., Quincy, Fla.....	17 20
Hayward Bros., Omaha, Neb.....	5 00
Hoggard, Mary W., Norfolk, Va.....	2 00
Howe, Mary, Winsted, Conn.....	1 00
Hubbard, Mary A., German-town, Pa.....	1 50
Huntington, A. S., Omaha, Neb.....	1 00
Jones, Thos. J., Williamsburg, Ia.....	25 00
Kioke, R. F., Omaha, Neb.....	5 00
Leonard, E. P., (for Arabic plates)	5 00
Lord, Dr. J. P., Omaha, Neb.....	10 00
McKittrick, Mrs. N. J., Omaha, Neb.....	1 00
Martin, Lida, Petersburg, Ind.....	4 00
Members of All Saints Church, Richmond, Va.....	25 00
Mitchell, C. L., New Haven, Conn.....	10 00
Mitchell, W. L., New Haven, Conn.....	5 00
Monroe, J. A., Omaha, Neb.....	25 00
Moore, Mrs. Augusta, Haskell, I. T., (for Creek plates).....	232 00
Peters & Co., R. C., Omaha, Neb.....	5 00
Philbrick, P., Omaha, Neb.....	1 00
Ripley, Mrs. L. B., Galesburg, Ill.....	5 00
Ritchie, Mrs. Mary A., Roscoe, Ill.....	1 00
Roberts, Geo. T., Galena, O.....	5 00
Rowe, Mrs. Edith E., Garden City, Kan.....	1 00
Seymour, L. K., Payson, Ill.....	100 00
Shaw, Chas. F., Omaha, Neb.....	5 00
Shreckshire, Rev. J. M.....	1 00
Smith, Wm. H., Morristown, Tenn.....	5 00
Surent, Margaret, Omaha, Neb.....	1 00
Swift, Z., Poughkeepsie, N. Y.....	20 00

Thompson, Mrs. S. B., Schuylerville, N. Y.....	\$2 00
Van Cleve, S. J. M., Alta, Ia.....	1 00
Wilhelmy, F. F., Omaha, Neb.....	10 00
Winklepleck, A. C., Stanford, Ind.....	4 80
	\$2,072 70

CHURCH COLLECTIONS

ARKANSAS

Smithville, Sunday School at...	\$1 20
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CALIFORNIA

Cloves, Meth. Ep. Ch. South.....	7 30
Los Angeles, Boyle Heights Meth. Ep. Ch. S. S.....	10 00
Riverside, First Meth. Ep. Ch.....	20 00
Sacramento, Pres. Ch.....	10 20

COLORADO

Colorado, A. Meth. Ep. Conf....	10 00
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CONNECTICUT

Hartford, Windsor Ave. Cong. Ch.....	6 73
Naugatuck, Meth. Ep. Ch.....	5 00
New Haven, Dwight Place Cong. Ch.....	19 96
New London, First Ch. of Christ.....	3 40
Shelton, Cong. Sunday School..	4 63

GEORGIA

Adairsville, Meth. Ep. Ch.....	1 00
Anstet, Meth. Ep. Ch.....	1 00
Atlanta, North Ave. Pres. Ch.....	3 15
Warren Chapel Meth. Ep. Ch.....	3 00
Bowden, Meth. Ep. Ch.....	1 00
Cartersville, Meth. Ep. Ch.....	1 00
Columbus, First Pres. Ch.....	15 00
Floyd Circuit, Meth. Ep. Ch.....	1 00
Gillsville, Meth. Ep. Ch.....	1 00
Hoschton, Meth. Ep. Ch.....	1 00
La Grange, Meth. Ep. Ch.....	2 00
Lavonia, Meth. Ep. Ch.....	1 00
Leo, Meth. Ep. Ch.....	1 00
Rome, Second Meth. Ep. Ch.....	1 00
Summerville, Meth. Ep. Ch.....	2 00
Tallapoosa, Meth. Ep. Ch.....	1 00
Temple, Meth. Ep. Ch.....	1 00

IDAHO	
Idaho Conf., Meth. Ep. Ch.....	\$67 00
ILLINOIS	
Chicago, Forty-first Pres. Ch....	38 88
Immanuel Pres. Ch.....	5 00
" Kenwood Evang. Ch.....	210 83
" Sixth Pres. Ch.....	47 61
Kirkwood, Meth. Ep. Ch.....	3 00
Maywood, First Pres. Ch.....	10 00
Oak Park, King's Daughters'	
" Thanksgiving Circle	15 00
" Second Cong. Ch.....	2 75
South Illinois Conf., M. P. Ch....	7 66
Springfield, St. Paul A. Meth.	
Ep. Ch.....	7 70
Woodburn, Ger. Pres. Ch.....	3 50

INDIANA	
Indiana Conf., Meth. Prot. Ch....	102 21
Upland, Meth. Ep. Ch.....	8 00

IOWA	
Anthon, Meth. Ep. Ch.....	3 00
Belmond, Immanuel Ref'd Ch....	10 00
Williamsburg, First Pres. Ch....	7 00

KANSAS	
West Ger. Conf., Meth. Ep. Ch....	140 00

KENTUCKY	
Kentucky Conf., Meth. Ep. Ch....	
South.....	689 06
Mayslick, Meth. Ep. Ch.....	1 00
Mt. Washington, Bapt. Ch.....	1 00

MARYLAND	
Baltimore, East. Ger. Conf.,	
Meth. Ep. Ch.....	15 00
Rehoboth, Pres. Ch.....	1 00
Zion, Pres. Ch.....	2 00

MASSACHUSETTS	
Worcester, Old South Ch.....	43 00

MICHIGAN	
Jessierville, Meth. Ep. Ch.....	3 00
Kalamazoo, Ch. of Christ.....	5 00
Michigan Conf., Meth. Ep. Ch....	878 50

MINNESOTA	
Excelsior, Meth. Ep. Ch.....	3 00
Northern Swedish Conf.....	33 00

MISSISSIPPI	
Bensalem, Pres. Ch.....	8 75
Union, Pres. Ch.....	18 33

MISSOURI	
Elk Creek, Pres. S. S.....	75
Flag Pond, Union S. S.....	75
Jonesburg Station, Meth. Ep. Ch.	
South.....	1 43
Missouri Conf., Meth. Ep. Ch....	
South.....	315 47
Saline, Pres. Ch.....	3 85
Southwest Missouri Conf., Meth.	
Ep. Ch. South.....	295 51

MONTANA	
North Montana Conf., Meth.	
Ep. Ch.....	12 00

NEBRASKA	
Blair, Meth. Ep. Ch.....	4 00
Hickman, Ger. Pres. S. S.....	8 00
Lincoln, Plymouth Ch.....	26 80

NEW JERSEY	
Delanco, Pres. Ch.....	4 05
Garfield, First Pres. Ch. S. S....	5 00
Tenatly, Pres. Ch.....	2 76

NEW MEXICO	
East Las Vegas, First Pres. Ch....	11 05

NEW YORK	
Auburn, Calvary Pres. Ch.....	7 00
Binghamton, Floral Ave. Pres.	
Ch.....	2 60
Buffalo, Pilgrim Cong. Ch. S. S....	2 00
Clymer, Abbe Ref'd Ch.....	14 38
Elmira, Hedding Ch.....	25 00
North Lansing, Meth. Ep. Ch....	2 00
Rochester, Grace Meth. Ep. Ch....	5 00
Troy, Oakwood Ave. Pres. Ch....	18 25
Waterport, Meth. Ep. Ch.....	12 70

NORTH CAROLINA	
Greensboro, First Pres. Ch.....	\$0 75
Lowell, Meth. Ep. Ch. South.....	26 00
St. John and Gibson, Meth. Ep.	
Ch. South.....	15 00
Winton, Pres. Ch.....	26 00

NORTH DAKOTA	
Lisbon, Meth. Ep. Ch.....	4 00

OHIO	
Ashtabula, First Pres. Ch.....	10 00
Batavia, Pres. Ch.....	3 65
Cincinnati, Avondale Meth. Ep.	
Ch.....	67 00
" Conf. Meth. Ep. Ch.....	492 00
" Price Hill Meth. Ep.....	
Ch.....	5 00
Columbus, Meth. Ep. Ch.....	10 00
Muskingum Conf., Meth. Prot.	
Ch.....	61 83
North Ohio Conf., Meth. Ep. Ch....	413 00
Roscoe, Meth. Ep. Ch.....	4 00
Southeast Ohio Conf., Un.	
Brethren in Christ.....	7 30

OKLAHOMA	
Custer, Liberty Union S. S.....	2 74

PENNSYLVANIA	
Grove City, Centre Pres. Ch.....	6 00
Howard, Meth. Ep. Ch.....	3 00
Leesburg, Pres. Ch.....	6 00
Media, Pres. Ch.....	21 11
Oakmont, Pres. Ch.....	10 50
Philadelphia, Holmesburg First	
Pres. S. S.....	8 95
Reading, First Pres. Ch.....	15 24
Wilkesbarre, Westminster Pres.	
Ch.....	12 00
Wilkinburg, First Pres. Ch.....	1 00
Upper Lehigh, First Pres. Ch....	5 19

SOUTH CAROLINA	
Bowling Green, Pres. Ch.....	3 00

SOUTH DAKOTA	
Buffalo Lakes, Pres. Ch.....	2 00
Hill, Pres. Ch.....	2 00
Long Hollow, Pres. Ch.....	1 00
Mountain Head, Pres. Ch.....	1 00
Upsawakpa, Pres. Ch.....	1 00
White Clay, Pres. Ch.....	1 00
Yankton Agency, Pres. Ch.....	2 00

TENNESSEE	
Jackson, Pres. Ch. South.....	2 30

UTAH	
Utah Mission, Meth. Ep. Ch.....	20 00

VIRGINIA	
Congregations of Evang. Luth-	
eran Synod of Virginia.....	15 46
Dublin, Pres. Ch.....	2 30
Evang. Lutheran Synod of	
Southwest Virginia.....	5 89
Haymarket, St. Paul's Ch.....	8 35
Holston Conf., Meth. Ep. Ch....	
South.....	35 00
Roanoke Valley, Church at.....	40

WASHINGTON	
Columbia River Conf., Meth.	
Ep. Ch.....	153 00

WEST VIRGINIA	
Carsville, Meth. Ep. Ch. Ep-	
worth League.....	1 00
Fairmont, First Pres. Ch.....	2 00

WISCONSIN	
Argyle, Meth. Ep. Ch.....	3 00

WYOMING	
Wyoming Mission Conf., Meth.	
Ep. Ch.....	20 00
	\$4,825 66

AUXILIARY SOCIETIES	
	Credited as Donation
	Credited on Account
Alabama.....	\$23 99
Brooklyn, N. Y.....	3 69
Cincinnati Young	
Men's, O.....	2'6 42
Connecticut.....	75 00

	Credited as Donation	Credited on Account
Dutchess Co. Female,		
N. Y.....		\$5 21
Greene Co., O.....		73 13
Maine.....		391 75
Maryland.....		189 30
Middlesex Co., N. J....	\$100 00	
Milam Co., Tex.....		42 30
Monroe Co., Ind.....		6 48
Monroe Co., N. Y.....		2 15
Owensville and Vic,		
Ky.....		2 65
Park College, Mo.....		63 00
Pasquotank Co., N. C....		30 60
Pennsylvania.....		461 25
Ramsey Co., Minn.....		76 75
Shelby Co., Ill.....		20 00
St. Clair Co., Ill.....		7 43
St. Louis, Mo.....		71 44
Stark Co., Ill.....	25 00	
Union Co. N. J.....		20 00
Vermont.....		67 76
Washington Co., Kan.		3 00
Waxhaw and Shiloh,		
S. C.....	60 00	2 00
Wayne Co., Mich.....		46 35
York Co., S. C.....		30 00
	\$185 00	\$1,921 65

RETURNS FROM BOOKS DONATED

Giles, W. W., Summit, N. J....	\$0 75
Hawkins, Mrs. Mary E. C.,	
Quincy, Fla.....	14 80
Higgins, Rev. Chas. W., New	
Castle, Wyo.....	22
Jackson, L. F., Caruthersville,	
Mo.....	6 36
Karlson, Alex. E., Unalakleet,	
Alaska.....	2 92
Kelley, Rev. E. R., Stanton, Ia.	
Meyer, Rev. Wm., Tecumseh,	
Okla.....	20 00
Moore, Mrs. Augusta, Haskell,	
I. T. (for Creek plates).....	17 50
More, Edw., Tacoma, Wash....	5 00
Presbyterian Board of Foreign	
Missions (Bibles sold in Co-	
lombia).....	7 00
Presbyterian Board of Publica-	
tion, Philadelphia, Pa.....	5 80
Weybrew, Kathleen, San Fran-	
cisco, Cal.....	08
	\$83 26

DOMESTIC AGENCIES

Agency Among Colored People	
of the South.....	\$486 38
Bible Society of Virginia.....	135 22
Central Agency.....	23 17
Northwestern Agency.....	276 31
	\$921 08

FOREIGN AGENCIES

Brazil Agency.....	\$2,814 79
Siam Agency.....	228 61
	\$3,043 40

MISCELLANEOUS

Retail Sales.....	\$1,376 81
Trade Sales.....	618 45
Sales of Waste Material.....	211 60
Income from Trust Funds.....	996 15
Income from Available Funds....	31 62
Income Subject to Life Interest	
Depository Bible Society of	
Virginia.....	26 11
Depository Central Agency.....	6 50
Depository Northwestern Ag-	
ency.....	161 69
J. Burr Legacy Income.....	572 26
Alden Memorial Fund Income....	22 50
Fitch Shepard Bible Fund.....	377 50
Rentals.....	4,485 92
Record.....	2 70
	\$9,581 61

Total Receipts.....	\$28,706 88
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CASH STATEMENT FOR SEPTEMBER, 1907

RECEIPTS

From Legacies	\$1,072 52
.. Individuals	2,072 70
.. Churches	4,825 63
.. Auxiliaries, as Gifts	185 00
.. Perpetual Trusts—Income	996 15
.. Bible House—Rents	4,485 92
.. Income from Available Funds—Interest....	31 62
.. Sales by Foreign Agents	3,043 40
.. .. of Bibles Donated	83 26
.. .. by Domestic Agents	921 08
.. Depository of Domestic Agencies	194 30
.. Manufacturing Department -- Sales of Waste Material, etc.....	211 60
.. Salesroom—Cash Sales	1,376 81
.. Auxiliaries—For Books	1,921 65
.. The Trade	618 45
.. Trust Funds—Income Payable Beneficiaries	691 80
.. Received	5,377 50
.. J. Burr Trust—Income	572 26
.. BIBLE SOCIETY RECORD	2 70
.. Sundries	22 50
	\$28,706 88
Cash Balance from August, 1907.	35,210 62
	\$63,917 50

DISBURSEMENTS

For Field Agents' Salaries, etc.	\$187 00
.. Foreign Agents—Sales and Collections Re- ported and Retained	3,503 59
.. Bills Exchange Paid	18,381 16
.. Domestic Agencies	2,314 83
.. BIBLE SOCIETY RECORD, Postage, etc.....	130 33
.. Library Expenses	5 87
.. Legacy Expenses	40 60
.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	1,162 49
.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	2,607 48
.. Manufacturing Department—Material, Wages, etc.....	11,734 48
.. Depository—Salaries, Boxes, Cartage, etc....	1,278 55
.. Salesroom Expenses	164 16
.. Beneficiaries—Annuities	3,091 16
.. Account Burr Legacy Income	201 75
.. Diffusion of Information—Pamphlets, Leaf- lets, Report, etc.	44 25
.. Sundries	742 50
	\$45,590 20
Cash Balance to October, 1907	18,327 30
	\$63,917 50

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